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THE SCHOLAR

SEPTEMBER 1937

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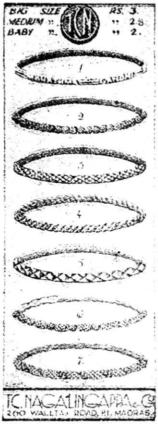

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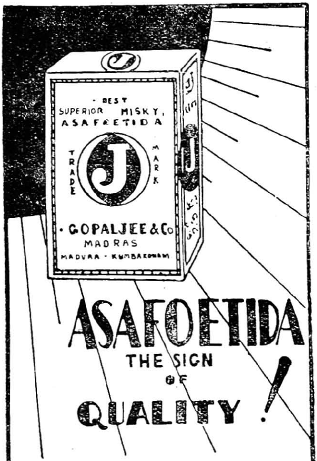

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Essence

(DIARY LEAVES)

BY NICHOLAS ROERICH

THE essential nature of people is fundamentally good. The first time this realization was fortified in me was during an experiment long ago with the extrusion of the subtle body.

My friend, a physician, had put to sleep a certain G., and, drawing out his subtle body, ordered him to send it into a house where he had never been before. By means of following his subtle body, the sleeper pointed out a series of characteristic details. Then he was directed to rise up to a certain floor of the house and to enter a certain door. The sleeping man outlined the details of the hallway, saying that there was before him a door. Again he was directed to go further and to tell what he saw. He described the room and said that a man was seated at a table reading. Then he was directed :

"Approach and frighten him."

Silence followed.

"I direct you to go near him and frighten him."

Again silence, and then, in a timid voice—

"I cannot."

"Explain why you cannot."

"Impossible, he has a weak heart."

"Then do not frighten him, but as much as you can without harm, make your influence felt. What do you see?"

"He has turned and lit a second lamp."

"If it is not dangerous, increase your influence. What do you see?"

"He jumped up and went into the adjoining room where a woman is sitting."

At the conclusion of the experiment, we telephoned our acquaintance, and without telling him about the matter, indirectly led him to relate his sensations. He said:

"Today I had a strange experience. A little while ago I was seated with a book, and suddenly I felt some inexplicable presence. I am ashamed to tell you that this sensation was so sharp in its effect, that I had a desire for more light. Nevertheless the feeling became so strong that I went to tell my wife about it and to sit with her."

Apart from the experiment itself, which so clearly demonstrates the causes of many of our sensations, one detail had in it for me personally an unforgettable significance. In earthly circumstances the man would not take account of whether some one had a weak heart. He would frighten, abuse, cause him evil, without considering any such thing. But the subtle body, that about which the Apostle Paul speaks so clearly, in its essence is inclined towards good. As you see, before carrying out the order to frighten there was manifested the consideration of sensing the condition of the heart. The essence of good whispered here that it would be dangerous to do harm to an already weak heart.

One such experiment, in the most ordinary everyday circumstances, already leads one beyond the boundaries of the bodily-limited. There resulted not only the extrusion of the subtle body, but a remarkable testing of the good of the essential nature. How much dark burden must

weight down the luminous subtle essence, for people to reach such misanthropy as they do. Again, as St. Anthony has said: "Hell is ignorance." Of course the whole dark burden is primarily from ignorance. In such a situation, how needful are good thoughts, which with their unseen wings touch the oppressed beclouded forehead.

When, in their ignorance, people say: "Why these concentrations of thought, why these hermits withdrawing from the world? Why, they are egoists and they think only of their own salvation"; there is a great mistake in such a judgement. If even in the most ordinary experiment we could convince ourselves of the good and noble essence of the subtle body, if we saw that a thought of good transcended all commands, usually so unquestioned in such cases, then so needful are these thoughts of good. What simple yet touching solicitude is told in the simple reply about the weak heart. And right now there are not a few weak hearts, and who has the right to overburden them? Right now there are many mortally smitten hearts which could no longer hold up under a careless impact. And this will be murder just as precisely as killing with a dagger, bullet, or poison. Does not poison penetrate into the heart through an attack of malice? What an enormous number of murders, actual, intentional, malicious in their prolongation, takes places outside the reach of any courts or penalties! To poison a man is inadmissible, to strangle a man is inadmissible; this is right. But then why is it possible to gnaw and tear the heart of a man? Surely if people would even sometimes, though briefly, reflect in the morning hours about something good, apart from their own selfish interests, this would be a great offering to the world.

Of course ignorant cynics will probably sneer, considering that in any case this thought is nothing more than a blade of grass in the wind. Any cynicism about thought, about the spirit, about intangible possibilities, will be a clear example of the grossest ignorance. When these ignorant ones, grinning maliciously, say: "Whither should we, of small culture, plunge into an ocean of thoughts",—

this will be said not at all in humility or timidity, but will be the expression of the ugliest arrogance.

* * * * *

Often people dream in secret of encountering something, as they say in popular language, supernatural. Precisely as if in the greatness of nature there can be the natural, and as an antithesis, the supernatural. Of course, this ordinary expression, found in popular usage, does not lead to a true cognition. But the root of the matter is this, that as soon as people have chanced to come in contact with even the beginning of such an unusual manifestation, they have fallen into such unrestrained heart palpitation, that the manifestation stopped short. It was suspended for the very same reason as in the case of the experiment related above. It has been clearly established that the uncultivated heart and the inexpereinced consciousness cannot endure anything loftier than their trivial routine.

Very often certain inexplicable heart palpitations are spoken about. People attribute them to the category of sex, or to inordinate work, or to some other excesses. But among these manifestations not a few cases would be found, when some beautiful wings have already touched someone expectant or unexpectant, yet he at the first proximity to them suffered a mortal trembling. This too will so often be from the incompatible distinction between earthly language and the Heavenly tongue.

So much good and compassion is contained in the simple consideration about the weak heart. If people, even in their everyday life would admit to themselves more often this humane thought about a neighbour's pain, about over-fatigue and weakness of his heart; then surely in this way they would become in many cases more humane.

* * * * *

Manifestations of the dead have been recounted in all sorts of narratives. They are entirely beyond question. Among them it is undoubtedly true that many times, though with a highly needful goal in view, departed relatives and friends could not tell them their good news solely because

of that same animal terror on the part of those to whom they appeared. Cases are known, when, desiring to save a person from peril, departed ones have had to undertake a whole series of gradual approaches in order to free the person first of all from fear. Precisely fear so often prevents receiving the best news.

These manifestations, such good news and wishes to help have been written about so much, that it is impossible to go into an enumeration of the individual episodes. Beginning with theological and on through many philosophical, historical, and poetic narratives, it is everywhere affirmed that there is no death as such, and that the proximity of the worlds can be sensed even amid everyday life. All this is past doubting. But malice and hatred, which have so taken possession of humanity in our time, make it imperative to recall once more that the essential nature of man is good, and that everything evil and hideously harmful will be first of all an additional effect of ignorance.

The very dark ones, those creatures which have fallen very low, exert their influence first of all on the ignorant. Their favourite expedient is intimidation in many ways. They try so hard to obscure and to lower the consciousness of their victim, that he feels himself isolated, alone, and finally, he can see his fortune only in communion with the dark ones. And these likewise try to deprive the victim of all true joys, imposing upon him all the shameful surrogates of self-indulgence.

Man wishes to forget himself. Instead of wishing it possible to reflect more clearly and to take up arms in the spiritual battle, he is compelled to forget himself. In the delirious desire of forgetfulness, it is easier to take possession of him and make him an obedient instrument, cajoling him into ignorance. Whereas, only the thought of good which lies in the foundation can impel one to a thirst for knowledge. And then man does not lose a day or hour in order to learn, to make better, and to make beautiful everything possible. In this process, thought of good will be also a thought of beauty.

The Link between the Past and the Present

BY R. MAHADEVAN B. A. (Hons.)

"THE biological function of mind", says Mcdougall, "is to bring the past to bear upon present action, guiding it in anticipation of the future". This influence of our past upon our present experience is exerted through the medium of the modifications of mental structure induced by that past experience. Such enduring modifications or developments are the links between past and present experiences. This phenomenon is what is ordinarily known as "memory".

Memory is an undefinable psychical experience common only to human beings. In our lives, ranging from faint recognitions to pleasant or painful reminiscences of our early days, memory plays its part and we also see or experience some sort of change in the internal organism which conditions our present activity. Objective evidence of memory at work can be obtained by observing animal behaviour.

An animal is confronted with a new problem, for instance, a maze or a latched cage. After various futile attempts, the animal solves the problem. On subsequent occasions, if similar problems are met with, the solutions are more easily and in lesser time, arrived at, by the animal. Here is an instance of learning by experience. It makes us infer that some change in the animal's organization has taken place and that this change has been retained to facilitate its solving of similar problems on subsequent occasions. Experience and learning are retained. This evidence of retention of changed organization underlying improved capacity may be taken as the objective evidence of memory taken in the broadest sense of the term. But in the case of animals such instances are not cases of memory but are the results of physiological changes which give a

sense of familiarity. All sense impressions which evoke the same reaction are signs of the same object to the animal.

As to whether memory is a physical or psychical function, there is difference of opinion among psychologists and philosophers. William James of America opines that memory is purely a physical function which can be physiologically explained. Bergson, the French savant, and Mcdougall consider the nature of memory to be purely a spiritual one.

Experiments conducted with the aid of nonsense-syllables by Ebbinghans and Professor G. E. Miller made them believe that memory is physical and as such can be improved. Nonsense-syllables are meaningless combination of letters such as mon, Tek, Zud, Luz etc, which are introduced to give equal facilities to all subjects under experiment in spite of the differences in their intellectual capabilities. Experiments on learning and relearning such words show, that memory can be improved. The financial success 'and the abundance of testimonials displayed by the numerous commercial agencies which undertake to improve the "memories" of their clients testify to the wide diffusion of this belief and afford a certain presumption in its favour'. But we must carefully distinguish three factors which are commonly lumped together under the head of "memory". They are (1) "the power of 'committing to memory' (2) the retaining of the traces which facilitate 'reproduction' and (3) the capacity for "reproducing" by the aid of these traces". The first of these functions can be much improved by judicious practice. With some difficulty the third also may be improved. But as regards retention we cannot be sure of its being improved.

The physiological theory asserts that memory and association are a matter of the formation and persistence of paths of low resistance in the brain. Sensations evoke reflexes and conditioned reflexes. Two reflex arcs are combined by association which makes a path of low resistance in the forest of synopses resulting in a more complex

arc. Here there is a mistaken assumption that habit and memory are identical functions.

Bergson rightly distinguishes between habit and true memory. Habit is of the body, and memory of the mind. "The past survives under two distinct forms: first in motor mechanisms; secondly in independent recollections..... The memory of a lesson remembered in the sense of learned by heart has all the marks of a habit.... ; the memory of each successive reading has none of the marks of a habit... ; of these two memories one is pure memory, the other is habit interpreted by memory." ("Matiere et Memoire", Chap. II.). The physiological theory of paths of low resistance in the nervous system formed and modified by repetition is true only of the nature of habit. Learning and retention of nonsense-syllables can be explained by this theory. Since they are meaningless and taken as a unity, the learning here is mechanical, pertaining to habit. When reproducing these, the flow is easily obstructed at the least effort of consciousness. Here mental activity is superfluous. The row of syllables is not a series or succession of ideas. Mere repetition makes it roll itself off your tongue without deliberation on your part. This is only a motor habit or a 'secondary automatic process'. But true memory can be brought in when you can remember, while the habit-action proceeds, any one of the readings through the repetition of which you have learned a particular row of nonsense syllables.

To create a motor habit repetition under uniform conditions and practice is necessary. But sometimes some interesting scene or striking passage is taken up into us as if our minds have taken snapshots. One solitary experience is enough to impress itself on us. In ordinary life we see such sensory memory is of more importance than motor memory. Physiology cannot explain factors of sensory memory. Further we do not find any high positive correlation between a memory task and a habit task in the same person under experiment. But on the other hand we find a high positive correlation between two habit-tasks and also between two memory-tasks, while a low or negative

correlation between habit-tasks and memory-tasks. These only prove Bergson's theory that memory and habit are not identical.

The relationship existing between soul and body should be grasped to understand the subject of memory. Matter is not, as Descartes would have it, alien to us, nor does it reside in the mind itself as Berkeley put it. "Matter", says Bergson, "in our view, is an aggregate of 'images'". Image is a thing which is more than the idealists' "representation" and the mechanists' "thing". This universe is an aggregate of images. Among the many images the brain is also one. The body is but a centre of action. When a particular image like the brain functions some change takes place in the outer world through my body, which is the centre of action. Each perception involves memory and memory in its turn needs a perception to stir it into activity. Our body occupies a centre, receives impressions and reacts upon the environment. Such impressions received are either stored up in true memory for independent recollection or in our body in motor mechanisms.

Such is the nature of the two forms of memory, one of the nature of habit and the other of true memory. True memory is independent of time and is akin to an intuition. The habit-memory of the body acts the past experience in the present. True-memory records every moment of duration and is voluntary. It is this which also interprets the motor memory.

When we see a man for the first time, the first-seeing is called perception. On a later occasion the sense of familiarity which his presence evokes in us is known as recognition. Every perception involves a motor movement of which recognition is conscious. In recognition we are concerned with the identity of the present with the past.

With the Hindu psychologists, Bergson recognizes psychic centres of audition, vision etc. corresponding to physical ones. So he denies the fact that the auditory and other images are being stored up in the brain as the mechanists would have it. But Pathology finds people whose

auditory organ is quite fit but who cannot retain or reproduce the first images. If the associationistic theories are correct, words which mean similar things must bring into consciousness all images stored up ; which have the same meaning. This is not to be found in practical life. These show that memory is a unique factor independent of Motor habits.

Memory is of the past. Perception is of the present where I am to act now and here, the 'present' is in its essence sensory-motor. There is no unit of time to indicate any moment which is my 'present'. When I say 'this is' even while I am saying ; 'this is' becomes 'this was'. And I also think of the future, for the mind, the 'Present' is the perception of the 'Past'. My 'Present' is active involving motor actions. But memory is not of my body. Memory can evoke sensations as in the case of recognition but then it becomes perception and ceases to be a memory. Pure memory is latent and unconscious.

If the memories are of the past and can be present, in present action, we may be tempted to ask wherein do they reside till they are called upon to aid action. The Mechanists would have it that memories are stored up in the brain. But the brain along with the universe is always in a state of becoming. We cannot safely deposit memories in matter. The past is still continuing. It has not ceased to exist. It may no longer be useful. Consciousness is therefore able to illumine the past. Consciousness which illumines the past brings in pure memory, and links it with the present, that is, the motor-memory and produces action.

The promptitude with which one summons his past to the help of the present, determines one's true personality. To have a good memory is to have a well-organized mind. Pure memory assisted by consciousness creates a well-balanced mind. Mere motor memory makes one impulsive like the animals. Memory is a spirit and not a manifestation of matter. Memory is the remembrance of an absent object and its usefulness lies in the manner and alacrity with which it is brought forth to bear upon present action.

Taxila : A Great Indian University

Sri. V. T. LAKSHMI, M. A. L. T., M. R. A. S.

INDEED, many are the ancient cultural civilizations that have left their indubitable marks on the immortal pages of history. But, the glory of the civilization of Central America, Egypt, Babylonia and Assyria are just memories of the past, while the grandeur of the civilization of China was successfully superseded by Serindia. But, of all countries, India alone—it is universally admitted—has survived the rude shocks and ravages of time, military exploits and political disturbances; and she has preserved and even propagated to the world her inimitable cultural heritage, thus earning the enviable place of being the cultural mistress of the ancient and modern world. Needless it is to say that as regards ancient Indian cultural institutions Indian literature, science and art were by far eloquent, which were only handed over to posterity in the form of a sound system of Education.

In the Vedic Age, several references are made in the Rig Veda to the formation of Brahmanic or Vedic Schools, where Vedas were taught by hoary sages to a select number of pupils, who eagerly sought them. In due course, various types of priestly or spiritual schools were established to propagate several special sciences and arts. Usually, these schools were housed in the Teacher-Sages' hermitages. But, as days passed, the students increased in number and the necessity was keenly felt for the establishment of many educational institutions, preferably secular and moral in character. In "Lalitha Vistara", we are told of the formation of such institutions for teaching the three R's and moral stories to the young. Further, a very remarkable achievement of ancient India in the post-Vedic and Buddhist ages was the organisation of higher education in a few of the prominent centres of India. The earliest and the most famous institutions of the kind were those of Benares and Taxila, which were the educational

havens for people of all parts of the world, from at least the Buddhist Age. The one place which acquired great reputation, not only for its mastery over a special branch of knowledge—medicine—, but also for its general, ideal instruction, perfect discipline and homely training was the University of Taxila.

Taxila was one of the great north Indian cities, the foundation of which could go back to a very remote age. The name of the city was Takshasila, (in Sanskrit), or Takkasila or Takhasila, (in Pali), which the Greek and Roman writers transcribed as Taxila. It is now in a state of ruins, long forgotten and neglected; but, thanks to General Cunningham's endeavours and explorations, in 1863, the locality of Taxila could be fixed and identified with the ruins or remains, which are situated near Sarai-Kala, a junction on the Railway, twenty miles north-west of Rawalpindi. The valley in which they lie is very prosperous, well-watered by a navigable river, protected by a chain of hills, near an ancient trade route. In the words of Sir John Marshall : "The strength of its natural defences and the fertility of the soil and a good supply of water account for the importance of the city in the early times".

Notwithstanding the power and wealth of Taxila, in ancient days, the information that is available about its history now is very meagre, drawn mostly from the ancient traditions, literary accounts of foreign writers, based upon the information from coins and rare inscriptions in and near the place.

There are many references to Takshasila in Sanskrit literature of various periods. In the Ramayana, (Vangavasi Edition—Uttarakandam—Chapter XIV), Bharata, Sri Rama's brother is said to have built two cities, Takkhasila and Puskalavata, and appointed his sons, Takkha and Puskala, to be their rulers respectively. The cities were described as very prosperous, as much as their citizens were pious. There is another reference in the same Kanda of Ramayana that Takkhasila was a centre of learning and that people from different parts of the country resorted to the Institution of Education, there, to specialise

in Law (Vyavahara). The 88th Chapter of Vayupurana refers to Takkhasila, the capital of Takka, a beautiful city —(Ramyapuri). Brihatsamhita mentions Takkhasila as the most famous city, implying thereby that it was doubtless a centre of ancient education and culture. Further, in Mahabharata, it is recorded that King Janamejaya conquered it. It also declares the men of Taxila to be matchless and unrivalled in discussions and debates in educational and cultural learning. Lastly, Kshemendra's "Aradanakalpalata" says that Asoka's son, Kunala, was sent by Asoka to conquer Takkhasila, which was ruled by Kunjarakarna.

Taxila has been referred to, often, in Pali literature as well, as a great centre of learning and as an important University-centre in Ancient India. According to "Dhammapadattahakatha", Pasenadi, King of Kosala, was educated at the University of Taxila. From the Mahavagga, (Vinaya Pitaka), we learn that several princes from various kingdoms, within and without India, went to the University of Taxila for their complete education. "Dhammapadattahakatha" speaks of a student, who went to Taxila, all the way from Benares, to study the "Silpas" along with five hundred class-mates. In several places, in the Pali Jatakas, there are references to highly renowned teachers living at Taxila and to the various subjects taught there.

The writers of Greece, Rome and China have left behind valuable records of accounts of Taxila. Arrian refers to it as having been a great and flourishing city in the times of Alexander. Strabo comments upon its population. Plutarch dwells upon its fertile soil. Hiuen Tsang writes of its rich harvests and luxuriant vegetation. There are other foreign Buddhist works, which refer to the various arts and sciences, imparted at the University of Taxila, in the Buddhist Age.

Historical evidences are not absolutely wanting in confirming the greatness of the ancient history and prosperity of Taxila. In the fifth century B.C, Taxila was included in the Achaemenid Empire of Persia. An inscription in Aramic character, a relic of Persian influence at Taxila, was discovered in the 5th or 4th century. B.C. Taxila was

then a reputed University town, famous for the arts and sciences of the day. Alexander the Great received the submission of Ambhi of Taxila, in 326 B.C. From the Greek writers, we learn that the country was well governed. Polygamy and Sati were in vogue. Poor girls were sold at marriage-markets. The dead were exposed to vultures. After Alexander's death, Chandragupta incorporated Taxila into the Empire of Magadha. In the times of Bindusara, Taxila rebelled and threw off the Mauryan yoke. Asoka, however, subdued it and ruled there as Bindusara's Viceroy. That Kunhala, Asoka's son, was, for some time, Asoka's Viceroy at Taxila, a flourishing city, is testified to by the Pillar Edict VII. After Asoka's death, along with the other outlying provinces, Taxila asserted her independence, only to be conquered by the Bactrian Greeks. Their rule was, however, supplanted at Taxila by that of the Scythians or Sakas. It is supposed, by the way, that in 44 A.D. Apollonius of Tyana visited Taxila. Very soon, Taxila fell into the hands of Kujula Kadphises, between 50 and 60 A.D. In 400 A.D. Fahien visited the Buddhistic monuments at Taxila, but left no particulars about them. When Hiuen Tsang visited India, in the days of Harsha, he found it a dependency of Kashmir. The greatness of Taxila gradually passed off into the limbo of oblivion. Its downfall and gradual destruction was certainly the work of the incessant hordes of the barbarous Huns.

We have reasons to believe that the University of Taxila to which many Colleges were affiliated, however it might have been originated, was maintained by the voluntary and willing cooperation of the state and society. The King's bounteous donations and the occasional subscriptions of the local rich magnates and merchants, together with the collection of fees from the paid students of the University, defrayed the expenditure of the institution.

The University was a residential institution. The students lived there and studied various arts and sciences, under the able and paternal guidance of their efficient teachers. The close contact between the teachers and

students led to very desirable results. The healthy and laudable examples of teachers helped to mould the character of their pupils. An ideal and friendly relationship, a perfect discipline and cordial understanding grew between them. The teachers understood their pupils, sympathised with their weaknesses and tried to help them to rectify them. They were not blind to their pupils' merits, which were encouraged. While the pupils loved the teachers as their sympathetic guides and friends, they revered them as their preceptors. What a happy contrast to the present dismal want of a sympathetic understanding between our modern teachers and pupils!

The students of the Taxila University were of two classes: those who paid for their education and those who served their teachers and the institution, in some way or other, in day time, in lieu of payment of fees and received their lessons in the nights. Although we have not sufficient and definite evidence to say if lady-students were admitted into the University of Taxila, we may, however, presume, until the contrary is definitely discovered, that Taxila was a mixed University, in the light of existing evidences on hand that there were several Buddhist lady-scholars, like Dhammadinna, who rejected her husband's treasure and surpassed her husband in her knowledge of Buddhist doctrines and in solving numerous intricate problems; Sona and Kisa Gotami, who were profoundly educated and who abandoned the pleasures of the world and embraced the monastic life, "not as a relief from poverty and suffering; but as the Crown of self-sacrifice and selfless service." Will it be then too much to think that these ladies, skilful in debates, should have had the benefit of instruction and training of a good University like that of Taxila? Besides, we have definite authorities, according to Rev. Keay, about the existence of Buddhist nunneries, as great as monasteries, which did yeoman service to the cause of woman's education, in Ancient India.

The instruction that the University catered to its pupils, was an ideal one. It was characterised by a broad and catholic spirit of philanthropy. The system of education

gave scope for liberty of thought and action on the part of its students. It stimulated the students' original work and independent powers of discussion. It encouraged them to give free vent to their Muses in lyrical poetry and metaphysical speculation. It taught them their rights and duties. It curbed their vile ideas and vicious impulses. Corporal punishment was often used to correct the otherwise incorrigible erring. Individual attention was paid to the students' education,—physical, moral, mental and spiritual. In short, it prepared them not only for the organised social and political life in the world, but also for the spiritual evolution in progress, through eternity.

The University of Taxila, however, acquired special reputation for medical sciences, as the University of Benares was reputed for theology. The "Mahavayya" speaks of Jivaka, the renounced physician at the Court of Bimbisara, having been educated there in medicine and surgery. But the Uuiversity did not neglect the imparting of other sciences and arts. Of the other subjects taught there, special mention should be made about the three Vedas—Sama, Rig and Yajur—and eighteen Vijjas, (branches of knowledge). According to Uttarakanda of Ramayana, (Vangavasi Edition), we learn that Law or Vyavahara, at the University of Taxila, was a specialised subject. We also learn that Bhimasena, King of Benares, learnt archery there. ("Sarabhanga Jataka"). In the "Campeyya Jataka", it is said that a young man learnt "Alambanamantam" (art of charming snakes) at Taxila. According to the "Vrahachatta Jataka", a son of the King of Kosala learnt "Nidhi-Uddharanamantam", (art of discovering hidden treasures), at the University of Taxila. Thus, we have every reason to believe that the system of education, imparted at Taxila, comprised a comprehensive curriculum, including science of grammar, lexicography, fine arts, medicine, logic, philosophy, law and the study of "Jatakamala" (Stories of Lord Buddha in his previous births). In short, so much fame was gained by Taxila as a centre of learning that one of the writers, Panini, says that "Takshasila as the surname of a person denoted that his ancestors had lived at Taxila"

The teachers at the University were selfless monks, belonging to different castes, who were experts in the branches of knowledge and sciences, which they chose to specialise in. The fame of these highly renowned teachers spread far and wide not only for their unrivalled knowledge, but also for the perfect and practical training that they gave their pupils and foreign scholars, students and visitors flocked there. The "Cittasambhuta Jataka" tells us that the University was more or less an aristocratic institution, that was open to people belonging only to upper classes. Could the University of Taxila have been influenced by the then-existing scruples of the rigid caste-system? It is a matter for speculation and study. Though the University was staffed with missionaries of Buddhist learning, the dominating force in its scheme of education was social and ethical, while the spiritual element played only an incidental role.

Thus the University of Taxila was an ideal one. It imparted an education that lifted the savage to sage, the barbarous to the enlightened, the warring to the peaceful. And it gave such a training to its votaries that they were able to fill their places in life with credit to themselves and to the country to which they had the honour and privilege to belong.

A New Solution of the Problem of Unemployment.

BY DEWAN BAHADUR K. S. RAMASWAMY SASTRI

THERE are two ways of solving unemployment. There was a third way. That was the happiest way. It was to say that there was no unemployment at all. Any one who sees how the cinemas are full day after day, how the drink bill of India is mounting and how the cost of administration is soaring ever higher and higher will stand by that view and prove it. Nay, if we but look at the Madras Law College gate in the first week of July and see how a crowd of would-be entrants jostles and shouts and screams for entrance as if the Law College, like its distinguished compeer across the Esplanade, were a kind of Modern Cafe, we dare not say, even with bated breath and whispering humbleness, that the most suitable motto for the Law College is the writing at the entrance to the other place "All Hope Abandon ye who enter here". We find the same rush at the entrance to every College. Each college has now got an Admission Committee. Can you tell me why such committees are called admission committees? I remember how, in the days of my advocacy —for, I was an advocate once upon a time in the days of King Arthur and his Round Table minus Sir Galahad— Justice Sir James Daires roared out in his usual stentorian voice, when I moved for the admission of an appeal and for the stay of proceedings in the Lower Court, "This is not a court of admission but a court of rejection". In the same way the so-called Admission Committees are but Rejection Committees. Take the Medical College Committee for instance. What a crowd looks at it with besieging and beseeching eyes! The applicants thirst to know the insides of the waiting corpses. But the Committee is thirsting to know the outsides of the waiting boys. Are you a Brahmin? Are you a non-Brahmin? These are the pertinent and all-important questions for decision. I shall tell you more about Indian Education in its new phases later on.

I was telling you that the ancient and time-honoured method of solving unemployment by denying unemployment is no longer in vogue. The two new ways are actually solving it, and appointing a Commission or a Committee or a Special Officer to sit and incubate a Report. Whenever a child cries or is too bothersome and you have got to put it to sleep if you want to go to dances and dinners, you must give it a lollypop, a chocolate, an ice-fruit, or at least a rattle. That is the key to the Committee idea. Whenever the public sulks or kicks against the pricks, give it a Commission or a Committee or a Special Officer. It will smile and suck the chocolate or shake the rattle and eventually go to sleep.

There is yet another way of solving unemployment. But I am afraid to give it out lest some persons should misunderstand me and call me a misanthrope. I love the *genus homo* more than all my brothers and sisters do. A new suggestion is to electrocute the existing unemployed. But that is not mine. I suggest that they be hypnotised and put to sleep for life and that intensive and extensive birth-control be practised on a nation-wide scale so that no future canditates for unemployment may come into existence. I assure the Indian Nation—if there is one—that if that is done, there will be no more unemployment in this country.

The trouble is that in the case of this national malady, as in the case of other diseases afflicting humanity, we get historians, etiologists, prophets and what not but not a single healing physician. Even if he exists and is willing to come and treat the patient, the vendors of patent medicines crowd round the patent like unselfish relatives around a dying man's bed or like vultures around a dying lion. One man shouts: "Agricultural Colonies Scheme!" Another screams: "Back to the land". A third says: "Khaddar! Khaddar! Khaddar!" A fourth man says: "Raise the national dividend". Another says: "Let us have doles". And yet another says: "Unemployed Insurance". A bold spirit cries out: "Hunger-march! Demonstrate! Where is our flag?" To-day the unemployment flag is flying on the top of every house just as the Union Jack is flying on the top of the Collector's office and

the national tricolour flag is flying on the top of the Congress House. The Unemployment Flag is of unrelieved black and contains the figure of Oliver Twist asking for more and receiving less.

But stop! the healing physician has come. Do you not know who that is? Who can save the unemployed except the Prince of the Unemployed? It is my old friend Mr. Nesan. He has got the biggest heart (bigger than his body) and the subtlest brain and the quickest hand and the emptiest purse. He was born under the unluckiest star and

> "Obscurest night involved the sky,
> The Bengal billows roared".

He too tried for all jobs under the sun and the moon but in vain. He knows everything about all forms and degrees of unemployment and all the unemployed. I am sorry to see that His Excellency the Viceroy has not yet sent for him. I am sure that Mr. Nesan can give points even to President Roosevelt whose New Deal has become an Old Deal. Quite recently he was invited to Laputa and presided over a conference of Laputan Professors and has returned with the title G. C. I. E. (Grand Commander of Invention Experts).

Mr. Nesan came to my house yesterday. I plied him with coffee and compliments. I got up a congratulatory meeting and garlanded him and made him a peripatetic flower-show. I took him in procession along the Mount Road and the Marina. H. E. The Viceroy then sent for him and made him the Special Officer to report on the best solution of unemployment. Though education is not yet free and compulsory and universal, unemployment at least has risen to the proud position. Mr. Nesan's report is now ready. He showed it to me in confidence. Do you know that he is a Nutrition Expert as well? Of course every unemployed person is a Nutrition Expert in the sense of being an expert in swallowing nutrition. Mr. Nesan has long specialised in the fine art of subsisting on air and has suggested that if all the unemployed learn from him that finest of all fine arts, there would be an immediate and automatic and successful solution of the most baffling and universal problem of to-day.

Tales from Rajput History

BY V. RANGACHARYA, M. A.

RANA VIKRAMAJIT (A. D. 1532)

RANA Vikramajit, the brother and successor of Ratna, was a typical Rajput chief whose experiences were but struggles and storms born of the Rajput weaknesses of pride and lack of serenity or tolerance. "He was insolent, passionate and vindictive, and utterly regardless of that respect which his proud nobles rigidly exacted. Instead of appearing at their head, he passed his time amongst wrestlers and prizefighters, on whom and a multitude of *paeks* or footsoldiers he lavished those gifts and that approbation to which the aristocratic Rajput, the equestrian order of Rajasthan, arrogated exclusive right."

Nor was Vikramajit solely to blame. Fate made him its plaything by making even his well-intentioned reforms crimes in the eyes of his conservative countrymen. Vikramajit realised that he had stepped into an old and obsolete world in pinning his faith on the cavalry. He apparently realised that the Mughal arms, which were the first to be equipped with field guns, had owed their success to this. He must have also known the employment of European gunners, both in the field and against forts, by his valiant contemporary, Bahadur Shah of Gujarat. It was the fire of Rumi Khan, Babur's artillery-commander, whom Tod doubtfully regards a "Roumeliot or Syrian Christian", and Bahadur's Feringis, that had made the Rajput glory a vision of the past. Vikramajit seems to have thought that, so long as there was no defence against this superiority of his foes, the thunder of arms would continue to clash and rumble over the heads of his subjects and vassals. The bonds of dependency could be avoided only by the revelation to the Rajput that he could be roused to an efficient method of self-protection. And the only way to do it was by imitating the Muslims and depending more on the Plebian foot than the feudal horseman. In infantry rather than the

cavalry, did safety lie; hence Vikramajit's employment of the 'paeks'.

But to the proud Rajput clansmen all innovation was anathema. They had a contempt for the foot-soldiers, and they regarded the king's enterprise as part of that despicability of character which had made him a companion of wrestlers and prize-fighters. They could treasure the visions of the past only in association with the exploits of the knight-errant. They could not shut down the clamour of their prejudices, and be practical. They preferred to fall from their steeds rather than fight on foot with the plebian folk and the more contemptible users of 'those vile guns'.

The result was open rupture between the king and the nobility. Moderation and tact were needed to deal with the situation; but Vikramajit lacked them. He adopted a passionate and truculent mood. Nor could any other type of behaviour have been in harmony with his nature. His character lacked in the amiable quality of moderation and compromise. He was angry to be put out in the cold by his vassals, and he condemned them in a sulphurous manner.

The tension became too much to do good to either. The king's rule was denounced as tyranny. "The police were despised; the cattle carried off by the mountaineers from under the walls of Chetore; and when his cavaliers were ordered in pursuit, the Rana was tauntingly told to send his paeks."

And the storm of foreign invasion at once began to hang threatening overhead. Sultan Bahadur Shah of Gujarat remembered the disgrace of his predecessor Muzaffar Shah, and marched against Mewar. Joined by the troops of Mandu he reached the Bundi territory and pitched his camp at Loicha. Vikramajit, who had courage in his heart and strength in his cause, attacked him with characteristic intrepidity; but the odds were overwhelmingly against him. His footmen, mostly mercenaries, were discovered to be spineless and feeble; and his vassals and kinsmen preferred to desert him for the defence of Chitor and a posthumous infant, Udaya Singh by name, left by

Rana Sanga. Chitor possessed a spell irresistible and intensive, and all chiefs, friends and foes alike, took the burden of its defence with the courage and resources they could command. "The heir of Surajmul, of Bundi (1532–3) abandoned his new capital of Deola to pour out the few drops which yet circulated in his veins in defence of the abode of his fathers". The chief of Bundi himself came with 500 Haras. Sonigar Rao of Jalor, Devra Rao of Abu, and every other chief contributed his mite. Nor could there have been too many defenders at that crisis. The menace of Bahadur's artillery under the Engineer 'Labri Khan of Frengan' hung like a blight over the city; and as no Rajput could think of eating the humblepie and submitting, there could be none too many for the holocaust.

And indeed a holocaust it was,—artillery on one side and its victims on the other. With all his 500 men the chief of Bundi fell in a bastion which was mined by the Sultan; and their place was taken by Durga Rao, the Chondawat chiefs Sutto and Dudu, and their gallant men. Women did not lag behind; and the queen mother, Jawahar Bai, a Rahtor lady, rushed in a vigorous sally against the foe and perished like a veritable war-goddess. Her sister, Karnavati, the mother of the royal infant, took a more practical method to save her child and land. Years back she had sent the *Rakhi* or bracelet of brotherhood to Humayun, the Mughal emperor, then engaged in war in Western India. He was now far away in Bengal, and the Rajput queen, beset on every hand by enemies, wrung her hands in despair, and urged him to respect the call of honour and glory.

The *Rakhiband*, the most characteristic symbol of Rajput chivalry, has been described in undying language by Col. Tod: "The festival of the bracelet (*Rakhi*) is in spring, and whatever its origin, it is one of gallantry of the most delicate nature which is established between the fair sex and the cavaliers of Rajasthan. Though the bracelet may be sent by maidens, it is only on occasions of urgent necessity or danger. The Rajpoot dame bestows with the *Rakhi* the title of adopted brother. While its

acceptance secures to her all the protection of a *cavaliere servente*, scandal itself never suggests any other tie to his devotion. He may hazard his life in her cause, and yet never receive a smile in reward; for he cannot even see the fair object who, as brother of her adoption ,has constituted him her defender. But there is a charm in the mystery of such connection, never endangered by close observation, and the loyal to the fair may well attach a value to the public recognition of being the *Rakhiband Bai*, the bracelet-bound brother, of a princess. The intrinsic value of such pledge is never looked to, nor is it requisite that it should be costly, though it varies with the means and rank of the donor, and may be of flock silk and spangles, or gold chains and gems. The acceptance of the pledge and its return is by the *Katchli* or corslet, of simple silk or satin, of gold brocade and pearls. In shape or application there is nothing similar in Europe, and as defending the most delicate part of the structure of the fair, it is peculiarly appropriate as an emblem of devotion.' Tod refers to many romantic tales founded on the gift of the *Rakhi*, and proudly describes his own exploits as a Rakhi brother on a number of occasions, when he was able to restore ancient families from degradation to affluence. He received the bracelet from three queens of Udaipur, Bundi and Kotah, and from Chand Bai, the maiden sister of the Rana. He was similarly honoured by many ladies of the chieftains of rank, "with whom he interchanged letters. The sole article of 'barbaric pearl and gold' which he conveyed from a country where he was six years supreme, are these testimonies of friendly regard. Intrinsically of no great value, they were presented and accepted in the ancient spirit, and he retains them with a sentiment the more powerful because he can no longer render them any service* "

But Humayun could not immediately go to the rescue of Chitor from the foe. He had to cover a great distance, and his capacity was not equal to his inclination, though he, with characteristic sense of honour, tried his honest best to

* Rajasthan, 1898 Edition, Vol. I, p. 327.

do so. And in the meanwhile Bahadur Shah tore the fort stone from stone with such rapidity that the chiefs felt that they were quite undone. Beset by a foe who was venting a vindictive rancour, they appealed in despair to their tutelary goddess, the grim deity presiding over Chitor! But the goddess could be satisfied only by the offering of a crowned head, and that crowned head, Vikramajit, was far off. Indeed he had been disowned and deserted by the defenders. What was to be done? How was the dilemma to be solved? Suddenly from amidst the chiefs who were massed together in perplexing thought arose a voice, the voice of Bhagji, the son of Surajmul and prince of Devla. "Let the crown of Mewar be formally placed on my brow! Let the *Changi* symbol, the golden sun and the mark of the Sisodias, be carried before me for a moment, and let me offer my life in this unequal contest where man meets not man but the hellish machine! A royal sacrifice would then have been perpetrated to the satisfaction of the goddess, and if Chitor is not saved, at least her name and her glory will be".

No sooner was the proposal made than it was acted upon. Every preparation was made to launch a final attack, though everybody saw himself on the threshold of eternity. Udaya Singh, the infant son of Rana Sanga, was placed under the special charge of a faithful servant, Chuka Sen Dhundera. Preparations were made for a comprehensive *jauhar* wherein the ladies, women of speckless reputation as they were, could find refuge from capture. It was rather difficult to make an arrangement for the sacrifice; for most of the men had fallen, and the remaining few had to defend the now completely exposed gap into the fort. Still, "combustibles were quickly heaped up in reservoirs and magazines excavated in the rock, under-which gunpowder was strewed. Karnavati, mother of the prince, and sister to the gallant Arjun Hara, led the procession of willing victims to the doom, and 13000 females were thus swept at once from the record of life."

In saffron robes the surviving men then rushed to meet the ranks of Bahadur who had now entered the fort,

and fell to a man. A peace of universal death brooded over the place ; and Bahadur Shah was speechless at the tragedy he had been the cause of. The lodestar of his long military exploits was in his grasp ; but he had lost all the triumphal arrays for which he had so long preyed on Rajasthan. Master of a place of death, he felt as if he had been dropped in an atmosphere strangely horrid, pathetic and unpleasant. By that day Chaitra-Suddha 12, Samvat 1586 (A. D. 1532—3) which saw him in possession of the mighty and historic fort, a sum-total of 32000 Rajputs had paid the toll.

So ended the second sack of Chitor. After all, the conqueror was not permitted to stay in the Mewar metropolis for more than a fortnight. The clap of the Mughal military clamour was near at hand. Humayun had fulfilled his pledge, and was hurrying to the spot,—to find himself, alas, that he was too late ! He was not, however, slow to chastise the aggressor. Bahadur was compelled to retreat, Mandu was stormed, and Rana Vikramajit was girt with a sword in the captured citadel of his foe !

Vikramajit, had he been wise, would have looked about at the world with a more suave and tactful attitude ; but he was incapable of it. The emotion of resentment which he nursed against his nobles hung like a blight over him. He shocked the council of chiefs with the violence of his behaviour, and once actually struck the venerable chief of Ajmer who had been his father's saviour in many a crisis. The pride of the nobles could endure no further ; and taking leave of their traditional worship of monarchy, they thrust the crown of Chitor on a bastard prince, Banbir (1532—40) ; and the acclamations at the elevation of one drowned the cries attending the assassination of the other.

Side-Lights on Planetary Influences.

BY AGHORAM AIYER.

CERTAIN planetary combinations are considered to be the most favourable in astrology. I esteem very highly a combination of Mercury and Venus, but this combination conduces to the best results chiefly for one with Virgo as the ascendant, and secondarily for a native with Capricorn or Aquarius as the ascendant; for natives whose ascendant is any other sign, this combination does not augur so well. These planets being benefics, a combination of these in a quadrant sign helps a native very much better than in any other sign however well-placed. Benefics in quadrants also contribute to longevity. If Virgo is the ascendant, and Mercury and Venus are in combination in Gemini, receiving also the aspect of Jupiter, the planetary period of Venus ought to bring great affluence to the father, if the native is a child, and to himself and to the father, if he has grown up; if a Raja Yoga arises through Venus, affluence and other comforting conditions which may result from it come with a spontaneity and unexpectedness which is surprising because Venus has Nidhikarakathwam. I know of Mercury—Venus combinations for Capricorn and Aquarius ascendants, but they do much less good than this combination for Virgo-ascendant; for Capricorn the combination relates to the lordships of six and nine houses for Mercury and five and ten houses for Venus; nevertheless the combination ought to give Raja Yoga, and I know of a horoscope with this combination in the sixth house, which is its own house for Mercury and its friendly house for Venus, and the native went through the planetary period of Mercury first and is now going through that of Venus; but the Raja Yoga is clouded by financial unsoundness and transactional failures. I would put some high value on this combination for Taurus and Gemini ascendants also; particularly for Gemini, this combination is highly favourable and leads to Raja Yoga but Venus's lordship of the twelfth house, for this ascendant

clouds the Raja Yoga a great deal; likewise, Venus's lordship of the sixth house for a Taurus ascendant; for other ascendants, this combination is not of any high value, although, if the combination occurs in a quadrant sign, it should contribute to longevity.

Single planets by their lordships and favourable position shower great good on a native; for a Capricorn and Aquarius ascendant, Venus alone can give Raja Yoga and all kinds of earthly good; For Capricorn, Venus in the tenth house is a great deal more helpful than Venus in the fifth house, but for Aquarius Venus in the fourth house helps better than in the ninth house. An Aquarius native doing the period of Venus in the fourth house is simply pushed on to unusual good fortune, but nature never failing in her compensation prepares for the man, the period of moon, which will come a few years after, and for this native, the ten years period of the moon is ruin and destruction leaving not a trace of the original fortune. Mars alone gives Raja Yoga for Cancer and Leo ascendants. For the first it has the lordship of five and ten houses, and for the second, it has the lordship of four and nine houses; for Leo ascendant I would prefer the location of this Mars in exaltation in the sixth house, to its location in its own houses of four or nine; but for a Cancer ascendant I consider Mars in its own house of the tenth, the best placed.

Jupiter as a single planet can help a native to attain to Raja Yoga. It helps best a Scorpio-ascendant and without a combination it will not help any other ascendant: for a Scorpio-ascendant, it has the lordship of two and five houses and that is its best lordship. When it is placed in the tenth house, i. e. in Leo, and its planetary period occurs, the Raja Yoga so far as it relates to occupation is best and a great deal of earthly good is realised by the native. If, in the seventh house, the Raja Yoga is less, but his wife should bring a fortune to him; in the fourth house, it may be much less than in the tenth house, but nevertheless it will bring a good Raja Yoga. If in the Ascendant, the Raja Yoga may be less than in the tenth house, but the influence of Jupiter on the native, when located in the

ascendant, protects the native right through life, which could not be posited of the Jupiter in the tenth house; a quadrant relationship between Jupiter and moon gives rise to one of the highest Yogas, called Kesari Yoga, but a native with Scorpio-ascendant and Jupiter located in the ascendant, and a waxing moon, exalted in the seventh house, receiving the aspect of Jupiter ought to be the best Kesari Yoga, known to astrology.

The righteousness of a man with a Jupiter strong in the Scorpio-ascendant is of a truly exalting kind, and will undoubtedly outmatch that quality as it may develop in a native with Jupiter placed in any of the other quadrants; but if the same Jupiter is exalted in the ninth house, as it should be for a Scorpio-ascendant, it will raise him in the scale of spiritual being, though he will be predominantly ritualistic. A native doing the planetary period of Jupiter with a Scorpio-ascendant and Jupiter placed strongly in the ascendant, ought to be able to accomplish more easily any programme in furtherance of his spiritual evolution or of the well-being of society, than if it was placed in any other quadrant. Digbala is an item of strength considered to be very good for planets, and Jupiter has Digbala only in the ascendant, and therefore a Jupiter like the one we have been considering, in the Scorpio-ascendant, is a tower of strength to the native; Jupiter, as a single planet is the worst for the Capricorn-ascendant and its planetary period ought to be trying to a native; but if placed in his own house of the third, its planetary period will promote the prosperity and good fortune, chiefly of his younger brothers and sisters, and in a lesser measure, help him also. Saturn as a single planet gives Raja Yoga for the Taurus-ascendant and the Libra-ascendant; I have seen even a Saturn placed in the eighth house for a Libra-ascendant and exchanging houses with Venus in the fifth house pushing on enormously the good fortune of a native, though it took away his wife; for a Libra-ascendant, I would prefer Saturn exalted in the ascendant, but for a Taurus-ascendant, I would prefer a Saturn in its own house of the tenth, and after it a Saturn exalted in the sixth house, and next a Saturn even

in the seventh house as against a Saturn in his own house of the ninth.

The planetary combinations of Saturn and Mars, and of Saturn and Venus are the most dreadful. About sixty years ago, Saturn and Mars and Dragon's head became combined in the sign of Aquarius. It was one of the most destructive combinations, and according to the house in which the combination occured for each native, or according to the lordship of Saturn or Mars for each ascendant, this combination has brought some dreadful calamitous experience to each native. A certain inflamability of temper and an earthquake-like vehemence of manner is generally noticeable either in the native who has the combination or that relation to whom the lordship of Saturn or Mars points; this combination brings out also a great deal of hauteur, a violent fighting spirit and an aggressive character; more or less the same result should come with a Saturn and Mars in opposition aspects. I dread most a Saturn-Mars combination in the second house, and particularly occuring in the sign of Aries, for the native becomes a daring liar and his breach of faith will happen with regard to the man who gave him the most love.

But the combination of Saturn and Venus is a wretched one and keeps the native in a state of licentiousness and makes the sex-life of the man contemptible. The concupiscence that may result from this combination is disastrous; not merely is this combination ruinous, but even a full aspect between Venus and Saturn conduces to the same evil conditions, most so if Saturn is in Pisces and Venus is in Virgo. A man may have even Saturn exalted in the ninth house; generally, Saturn exalted in the ninth house tends to spiritualise a native; but if Venus from the third house aspects this Saturn, and the native does even the period of Saturn, his experiences far from being spiritual ought to be of a sensual nature; on the other hand, if Jupiter from the third house gives his full aspect to Saturn, he should have elevating spiritual experiences in the period of Saturn.

The Zamorin Raja
K. C. Manavikraman Raja.

BY M. S. DEVASA IYER, B. A., B. L.

> "The Zamorin was the most powerful and the most wealthy of the four kingdoms of Malabar. the most powerful on account of the many and brave Nayars, for it is known that the Nayars of the Zamorin have always been the most daring and resolute among all the Nayars of Malabar, and secondly, on account of the extensiveness of this kingdom, because its mile stone in the north border of the kingdom of Collatry and of the south reached the mouth of the river near Cranganore and in the east were placed against the mountains in the kingdom of Palacatchery and Mysore. The most wealthy on account of the extensive trade carried on by the Moores of the Zamorin with the Red sea Persia and Surat and especially their trade in that ancient and famous free commercial town of Calicut".
>
> —*Dutch Governor Moens.*

THE extract given above enables the reader to visualise for himself the prowess and prosperity, the glory and grandeur of the Zamorin Rajas of Calicut who held their undisputed sway in Kerala during the period beginning with the 14th century and ending with the close of the 18th century A. D. The commercial greatness of the Malabar Coast attracted many foreigners from the West and the hospitality extended to them by the Zamorin Rajas and the enthusiastic encouragement afforded to trade contributed not a little to the importance of Calicut as a great commercial centre.

Tradition would have us believe that the Zamorin Rajas are the successors and representatives of the famous Perumal kings of Kerala and that the famous Cheraman Perumal, on the eve of his departure for Mecca as a staunch devotee of the Prophet, partitioned his kingdom among his relatives and gave a portion to his trusted Lieutenant Manavikraman Zamorin, together with his sword and turban, commanding him to rule in his stead. Research

scholars in the field of ancient history of Kerala still doubt whether there existed at all an individual as Cheraman Perumal. Their theory is that Cheraman Perumal is a generic term applicable to the whole line of Perumal kings of Kerala, that the fact of conversion to Islam is a myth and that it is not at all supported by proper and reliable historical evidence. Even granting for the sake of argument that such an individual existed the Hindus would never have deified the Cheraman Perumal as they have done at Thiruvanchikulam as a token of respect to him, if he had deserted the Hindu fold in favour of Islam. It stands to reason to believe that the Zamorins might have set up their independent principality owing allegiance to the Perumal line of Kings who had their Capital at Vanji or Thiruvanjikulam near Cranganore, which was in those days an important seaport and centre of trade in Western India. Subsequently by their strength, influence and organising capacity the Zamorin Rajas rose in importance accompanied by a continuous period of flourishing trade. And from this illustrious line of independent rulers of a prosperous country the present Zamorin Raja K. C. Manavikraman Raja popularly known as Kutti Ettan Thampuran, traces his noble descent.

The Royal family of the Zamorin Rajas has separated itself into three groups called the Kizhake Kovilagam at Kottakkal, South Malabar (the Eastern Palace), the Puthiya Kovilagam at Thiruvanur, Calicut, (the New Palace) and the Padinhara Kovilagam at Manakave, Calicut (the Western Palace) and each group is possessed of large properties for their exclusive use and enjoyment. The eldest male member is entitled to be installed as the Zamorin Raja and the four successive junior members are placed next in rank each one enjoying special properties, perquisites and honours, the Zamorin having a conspicuous place amongst them. Ambadi Kovilagam the seat of seniority in the female line also has large properties at its disposal.

The Kizhaka Kovilagam has been specially blessed by the Almighty in respect to wealth, learning, health,

happiness and prosperity. It has the unique honour of having produced a notable band of Zamorins who have proved worthy of their illustrious ancestors and by the birth of Kutti Ettan Raja, it has added one more feather to its cap of glory. On the 4th of June 1860 Kutti Ettan saw the light of day under the very favourable auspices of the Moolam Star. Both from his maternal and paternal side he inherited a great spiritual intuition, moral elevation, mental outlook and intellectual attainments. His mother Kunji Thamburatti, a pious and generous lady, claimed direct descent from the famous Manorama Thamburatti who was well known for her learning, culture and piety. His father was Maruthur Manakkal Nambudiripad, whose character and capacity impressed every one of those with whom he came in contact.

Though a sickly boy Kutti Ettan found immense pleasure in intellectual pursuits. As was usual in those days along with other boys of the family he was also given Sanskrit tuition by the well known Sanskrit scholar Krishna Warrier, their family Guru. Because his health did not permit him to take part in any sort of physical activity Kutti Ettan devoted all his time and energy to his studies and before he was fifteen he secured for himself a very high proficiency in Sanskrit literature. Subsequently he began studying English under a private tutor for sometime and then came over to Calicut along with some other Thamburans of his age. Rao Sahib Ramanunni Valia Nayar of Kannambra belonging to one of the aristocratic Nayar families of South Malabar, took up the noble task of coaching up these young Thamburans for the Matriculation standard and he was not only their tutor but also their friend, philosopher and guide in all matters which concerned their welfare.

Kutti Ettan then proceeded to Madras to prosecute his studies. Soon after he came over to Calicut and joined the Kerala Vidyasala, (Zamorin's College) which had been started just then. After passing the F. A. examination he joined the Presidency College at Madras for his B. A. Course. He was not able to get a complete success in the

B. A. Examination as his ill-health forced him to leave Madras.

Imbued with the spirit of Eastern and Western cultures young Kutti Ettan could not naturally idle away his time. His mental agility, fertile imagination and fine emotions always stimulated him to some noble action. He now turned his attention to the affairs of the Kizhaka Kovilagam and from the year 1889 onwards he took a very keen interest in its management. Though young in years his practical wisdom, sound common sense, generous disposition and winning manners secured for him the hearty co-operation of all alike. During a period of forty eight years he has been able to manage a family consisting of nearly two hundred members and large number of tenants, to the satisfaction of all concerned, whilst some of the other Kovilagams of the Zamorin's family are still steeped in the mire of family litigations. The Kovilagam has to collect three to four lakhs of paras of paddy and other dues annually from the tenants and has to meet a land revenue of nearly Rs. 86,000 per year.

The Management of the family affairs alone was not sufficient to satisfy the energetic and enquiring mind of the young Kutti Ettan. English education and life outside Malabar has widened his outlook and has given a strong impetus to his public activities. At a time when the public in these parts could not even dream of public meetings and public opinions, at or about 1889 the energetic Thamburan by his enthusiasm organised the Kerala Mahajana Sabha. To propogate the ideas and ideals of the Sabha and to bring home to the public the utility of such organisations the necessity for a journal was keenly felt and he started the Malayalam paper "Manorama of Calicut" in memory of his talented and cultured great grand-mother Manorama Thamburatti. The organisation of the Kerala Jemmi Sabha and the work in connection with the same are other instances of the public activities of Kutti Ettan who has spared no pains in focussing public opinion in Malabar in such important matters as Permanent settlement of land, Land Revenue, Tenancy and Marumakathayam Acts.

Perhaps the reader will be surprised to hear that our Kutti Ettan Raja was a delegate to the tenth Indian National Congress held at Madras in 1894 and that he took part in its proceedings. Even forty years ago the Raja was a great enthusiast for the permanent settlement of land and he very strongly expressed his views from the Congress platform to the effect that the British Government was bound by the terms of the Proclamations of 1803 and 1805 under which a permanent settlement of land has already been granted to us. He did not stop here. He took an active part in the company of the late Rao Bahadur P. Ananthacharlu and others in leading a deputation before the Government in respect to this matter. At the time when the Tenancy and Marumakathayam Bills were on the Legislative anvil Raja went over to Madras in order to safeguard their vested interest. Even so late as 1936 when His Excellency Lord Erskine visited Malabar our Raja in an interview impressed upon His Excellency the supreme necessity for the reduction of the land revenue and the Raja has also submitted his memorandum before the special committee appointed for the purpose by the interim Ministry.

A scholar in himself being well versed in Sanskrit and English Literatures, the Raja is a patron of learning and centre of Hindu culture. He takes a personal interest in the spread of education and was himself a manager of the Zamorin's College of Calicut for a period of 8 years from 1881 to 1889 and he has discharged his onerous duties to the great satisfaction of all concerned. The Raja's High School of Kottakkal is a standing monument of his enthusiasm for the cause of education. He has the rare fortune of having come into personal contact with such illustrious sons of the country as the late Sir C. Sankaran Nair, Sir T. Muthuswamy Iyer, Sir T. Madhava Rao and the present President of the Central Assembly Sir Abdul Rahman Sahib.

The Raja is uniformly happy in the matter of his domestic life and is singularly fortunate in the choice of his lifelong partner in Srimathi Ammunni Amma of the well known Chengalath Tarwad, a noble lady who has always

actively co-operated with her Royal Partner in all his activities. His sons and daughters are well placed in life and one of them Mr. Govinda Menon after taking his B. A. Hons. course has proceeded to England for higher studies. One of his sons-in-law, his own nephew Rao Bahadur Manavedan Raja is a Collector. The Raja is a dutiful and affectionate son and took particular care to satisfy the wishes of his parents in matters temporal and spiritual.

With his intellectual, moral and emotional faculties unabated, with his rich and varied experience of men and things, with his practical wisdom and sound common sense, with his simple but elegant and dignified conduct, a profound Sanskrit Scholar and a semi-Graduate of the Madras University, a religious minded and highly cultured Raja K. C. Manavikraman Raja has become Zamorin of Calicut on the 7th September 1937, with his scrupulous observance of religious and Dharmic rites, amongst great pomp and rejoicings which are reminiscent of the good old days of their illustrious ancestors. The installation ceremony called "Ariyittu Vazhcha" which took place at Kottakkal had attracted large crowds of Hindus from various parts of Malabar. It had a special attraction this time since the present Zamorin had taken particular care to see that this ceremony is observed in strict accordance with the time honoured religious injunctions and without departing from the usual festivals, feastings and disbursements of presents by way of Dakshinas, clothes and other offerings to Vaidik Brahmins, Pandits, Chieftains, Tenants, dependents and others. The Nambudiri Brahmins of some of the aristocratic Illoms of Malabar as the Azhuvanchery Thamburakal, Poovulli and Desamangalam have got a very important part to play in the ceremony. Rich presents were given to Nambudiri Brahmins and nearly 30000 people of all castes and creeds have been sumptuously fed at a cost of nearly Rs. 30,000.

The Zamorin Raja is seventy eight young. Age has not in the least affected his ardour and enthusiasm for just and noble causes. He takes a very keen interest in

everything around him and is fully conversant with the uptodate developments in the public life of the country. His piety, charity and generosity are proverbial and he leads the life of a true Hindu full of faith in Him on High. To put it in the words of the famous English statesman Gladstone the Raja is always "inspired with the belief that life is a great and noble calling, not a mean and grovelling thing that we are to shuffle through as we like, but an elevated and lofty destiny and that we are born not for ourselves alone but also for our kith and kin and for our kind and country".

The Goddess of wealth (Lakshmi) and the Goddess of learning (Saraswathi) have strangely enough showered their choicest blessing upon this Raja and he in his turn as their humble devotee utilises his wealth, power and influence for the sake of the poor and the needy and for the encouragement of learning and the learned by his conduct and example. May God bless him with strength and courage to carry out all his long cherished ideas and ideals in his new sphere of activity and make him a radiating centre and strong exponent of the eternal principles of our Sacred Hindu Culture and Dharmic Ideals.

St. Benignus and the Maiden.

By Rev. F. H. ALDHOUSE, M. A.

Thus spoke Benignus, "Could but Evil see
Its own ill-favour, it would ended be."
So when the Piast Mor its looks was shown,
Its lusts were finished—it had turned to stone.

From the Celtic.

ST. PATRICK stood on a rock overlooking Clēw bay at a place now called Lug-na-daemon. With his crozier he pointed imperiously to the deep dark water reddened on its surface by the fiery glow of a stormy sunset. "Depart ye, depart ye" his deep voice boomed "depart ye, snakes, serpents, toads, and all ye daemon crew, into the waters deep of lone Loch Clew. Erin is holy. Evil beasts, I say, into the Loch with ye, 'ere fades the day". His acolyte Benignus, a young boy but also a Saint, continually rang Saint Patrick's Mass hand-bell. And crawling, running, hopping, creeping, walking, flying, the monsters plunged and sank as day was dying; as the night came all was over and done. St. Patrick handed his crozier to Benignus and the two Saints went to the Abbey of Mulrany. Nevertheless, the Piast Mor of Loch Derg had not got the summons of the holy bell, nor had he heard the command of the Irish apostle for he had buried himself sixty feet deep beside the Loch, as he foresaw what would happen and hid himself. Therefore, when St. Patrick departed to his eternal reward one monster remained in Holy Erin.

St. Benignus, now a young man, was walking beside the Loch one fine day. He held a psalter in his hand and joyously chanted as he walked. But somehow his happiness seemed out of tune with the whole of nature there' lovely as it was; the very notes of his singing appeared to ring out of tune. The Saint after several attempts gave up

his singing and looked keenly about him. He listened too, and it seemed to him he felt rather than perceived that a sorrow was somewhere to the North. He strode toward the spot as quickly as he could, and listening with attentive ears now detected a soft but mournful sighing. Only one with exceptional good senses would have perceived the sorrowful sound. The Saint looked about him. Ah! there was a figure leaning against a tree and as he drew nearer he saw it was a girl who was bound fast to a fir. "Good morning, young lady" the Saint said "did ye intend to go swimming and entangle yourself in that rope?" "Worse than that, sir" the maiden answered and sighed more sorrowfully than before. "Dear! dear!" the Saint exclaimed "Maybe some bad fairies played a trick on ye". "Worse than that, sir" the maiden replied and wept. "Bless me" the Saint cried "then some robbers must have robbed ye; I see they took your clothes and all, and then tied ye up". "Worse than that, sir" the maiden replied, moaning. "Worse than *that*!" the Saint almost shouted "What in the name of goodness gracious did happen ye?" "Well sir" the maiden said and wrung her hands "It is my father and mother tied me up here". "The nasty ould villains" the Saint exclaimed indignantly. "What did they do that for? Was it their idea of a joke or just plain spite?" "Worse than that, sir" wept the maiden "If that was the case, someone would rescue me. But I am left here to save the whole nation of O'Neil from being eaten by a Piast Mor (great dragon); if a princess is given him he will spare the people. I came here of my own free will. My parents bound me to a tree, so he demands. He will devour me. Ah! here he comes!" "Well, the artful beast! and I and Patrick thought we banished this whole breed, seed and generation of them! I'll fix him!" said the Saint. "Thank Heaven" cried the maiden "Sir, you must be the great and holy St. Benignus, is it so?" "Well my name certainly is Benignus" the Saint answered, "and I was with the blessed Apostle Patrick, so by his merits and intercession I can help ye".

Benignus went down to meet the dragon. As it crawled up out of the Loch the Saint waved his hands and chanted :

> Mirror, mirror, show oh show,
> May black death his image know.
> Let the dragon change to stone
> And the might of Goodness own.

As he said this a huge mirror of burnished silver reflected back on the Piast its own devilish hideousness. It looked. it saw, it became rigid. It is a long black rock to this day, The mirror melted into a shining mist ; the evil monster was helpless for evermore.

The King and Queen offered the hand of the lovely princess to the Saint. Some say he gladly accepted her, but refused half the kingdom, and he and she lived in a castle built by his miraculous power, with a large family of children, and were happy ever afterwards. Others say he only kissed her hand saying, " Lady by your sacrifice of yourself, freely offered, you are my sister. Go and for ever be joyful, as I am that. By my poor intercession you are safe ".

Book Reviews

Strange Journey by Harindranath Chattopadhyaya (Published by Bharatha Shakthy Nilayam, Pondichery. Rs. 3.)

Reading through this collection of Mr. Chattopadhyaya's poems, I was assailed by the question, so often asked, yet not always satisfactorily answered, whether the first function of poetry is to *please* or to *teach*. There is poetry which pleases—by the felicity of its expression and the melody of its music and there is poetry which is at best "metred metaphysics" and which cannot be read without weariness and a sense of disappointment. Where we have poetry that both delights and teaches we should consider ourselves extremely lucky and peculiarly blessed.

I cannot say that many of the poems in this collection constitute that blessing. It is easy to have too much of what is loosely called "mysticism" in art, especially in poetry; and in the volume before us we have enough and to spare of this kind of stuff. For, although the foundations of the mystic attitude are always with us, and it is often difficult to get away from them, it requires something more than a mere facility for words (a great gift in itself, I admit) to make mysticism part of the natural atmosphere of poetry. Poetry that deliberately sets out to expound a "philosophy" of life must necessarily sacrifice some at least of that spontaneity which is the only justification for using verse as a vehicle for expression. After all, there are only two fundamental approaches to poetry; one through "sound", and the other through "sense"; but neither mere sound, however melodious, nor mere sense or "criticism of life" (a hackneyed but still a significant phrase) constitute poetry. Though it is not a fashion now to quote from Wordsworth's valuable *Preface to the Lyrical Ballads*, I think there is much that Wordsworth wrote nearly a century and half ago that it will be useful for many of our modern spouters of verse to understand, and assimilate. His phrase "emotion recollected in tranquility" is, to my mind, one of the greatest phrases in the sphere of poetical criticism as it embodies what is probably the the highest secret of the poetic art. How a great poet merges sense into sound, emotion into tranquillity, is not a matter that can be settled by argument or disquisition; it is one of the imponderable secrets of genius. The beauties of poetry are elusive—we possess them before we know what it is all about...... .....

Of course there are some beautiful things in the volume that reveal Mr. Chattopadhyaya's undoubtedly great gifts as a poetic artist. One of these is the opening poem. It is called *Shaper Shaped* and is one of those pieces where thought and expression are interwoven beautifully into an exquisite pattern of artistic creation :

> In other days I used to be
> A dreamer who would hurl
> On every side an insolence
> Of emerald and pearl ;
> But now that I am kneeling
> At the feet of the Supreme
> I have ceased to be the dreamer
> And have learned to be the dream.

And there is the lovely lyric *White Cloud*—a perfect little "vignette" containing such lines as

> A single white cloud sails, a swan
> Through a suspense of hush.

Caravan is another of the things in the book that one will not easily forget—with its atmosphere of wistful longing and loneliness:

> Deserts of human weariness
> Where the suns are blinding and hot
> Covered slowly by pale and slender-throated
> Camels of thought...............

The series called *The Spirit of the Deep* contains a couple of fine lyrics amidst much that is stereotyped and conventional.

I should also mention three other poems in which Mr. Chattopadhyaya seems to me to achieve keen beauty. They are *Song-Hush*; *Touchstone*; and *Drowse-Deeps*. The last deals with the familiar vedantic idea of the progress of the human soul from darkness to light, from ignorance to illumination, and from death to immortality. Its closing lines are some of the most beautiful in the volume:

> Time and tide go gliding with a motion Inly-drawn
> To some wide rhythm of Dawn ;
> While the consciousness is like an ocean Morn and eve,
> Full with a magic heave......

Song-Hush echoes the same idea, but in a different manner; and *Touchstone* impresses us with the tranquillity of its tone, the dignity and restraint of its mood, and breathes a fine atmosphere of rapt intensity and a passionate conviction of reality.

I wish we had more of such things in the volume; but the difficulty with Mr. Chattopadhyaya is that he is not contented with being merely a poet, "a pipe for any wind to play upon." He is preoccupied with the deeper problems of the soul. This is in perfect keeping with the true Indian tradition, and is what makes Tagore the supreme "voice" of modern India. An absence of denfiniteness, a transcendent vagueness, and a sterile

symbolism—these are the inevitable defects of a certain type of mystic poetry. For example we cannot read Mr. Chattopadhyaya's *Bubbles* without an unpleasant feeling that we are side-tracked here into the dark mazes of poetical platitudes. It is at best a passionless exercise in verse. *Madman* is another example of utter poetical puerility. *Conqueror* is more bad prose than good poetry, one of those things which the poet should never have published. The last stanza of it is as follows:

> Life has tried to break my life in vain
> I have never truly cried defeat,
> I have learned to find in every pain
> A true tryst, O Love, wherein we meet.

Epilogue, which closes the volume, is perhaps the last word in mystical obscurity, and is made more obscure by an unnecesarily tedious assemblage of mixed metaphors and a complete indifference to simplicity.

Memories is another of these poems in which the innate dignity of the theme is spoiled by its being overloaded with a tedious symbolism. No poem in which the central idea has to be chased laboriously through a mass of intricate allegories and symbols can ever grip the soul. Even the sonnets in the volume suffer from the same defect with one or two bright exceptions.

Mr. Chattopadhyaya is undoubtedly a poet of great talent. His earlier poems gave great promise of poetic achievement with their fine insight into reality and the poet's brilliant mastery over a variety of poetic forms. A vigorous imagination, a heart that "watches and receives" and a vision that can see "into the life of things"—these are Mr. Chattopadhyaya's great merits as a poet; but *Strange Journey* does not fulfil that promise. We miss here that masculinity of thought and expression which is an indispensable condition of all great poetry.

On the whole one wishes that the poet's journey had been a little more strange, and, what after all matters so much more than the strangeness of the journey, that the "journey's end" had brought us to a fuller satisfaction than this volume give us.

Madanapal.

Brahma Sutras. By Swami Vireswaranda, Advaita Ahrama, 4, Wellington Lane, Calcutta. Cr. 8vo. Pp. 512 + xiii Price Rs. 3.

Advaita, as propounded by Sri Sankara, believes in the truth that reality is one—Brahman; the universe is non-actual and the finite is identical with the infinite. Phenomenon is a perverted representation of Brahman. Maya is responsible for this perversion. It is that which conditions the infinite into a personal God where Satya alone, of the three gunas, reigns supreme. It is how

Advaita satisfies humanity is suppressed longing for the infinite while at the same time conceding to a divine personification of goodness which can be loved and worshipped.

Mr. A. E. Gough is not entirely wrong when he describes the Brahma Sutras as "the minimum of the memoria technica and nearly unintelligible." Sage Vyasa, the systematizer and promulgator of all that is best in Hinduism, has, in these Sutras, set forth the essence of the doctrine contained in the Upanishads. Any expositor of these must catch the spirit underlying and evolve a system of thought which should admit of universal application and serve as a philosophy of life. Sri Sankara has succeeded in the attempt. The obscure nature of the Sutras combined with the desire of every system-maker to get the sanction of Srutis; interpreted the Sutras in different misleading ways. Swami Vireswarananda has done a great service to humanity by publishing this volume in English, so as to enable the ardent enquirer to find out the Truth.

The book under review contains the Text, word-for-word translation (a welcome innovation), English rendering and comments. The comments are brief and to the point. The Swami has achieved that which even Vyasa found difficult, in that he has combined clarity with brevity. It seems the Swami has, perhaps unconsciously, emulated the work of the great 18th century sage Sadasivendra Sarasvati. What he did to the Pundit in his Brahma Sutra Vritti the Swami has done to the English Public.

The Swamiji has set aright certain misconceptions about Sankara Vedanta set afloat by textual criticism of a spurious type. Dr. Thibaut says that the second Sutra describes only the Isvara or the conditioned Brahman and concludes that the enquiry is not worth the trouble. He takes objection to Brahman being defined as "That from which the World proceeds," etc., since the Brahman is Sat Chitananda. But the Swami naively points out that this is the "Tatastha Lakshana" meaning "that characteristic of a thing which is distinct from its nature and yet serves to make it known." By correctly translating "Evampati," in Ch. IV, iv, 7 as "Even if it be so" the Swami clears Sankara of ascribing to his truly released souls, qualities which clearly do not belong to them. Dr. Thibaut made this accusation, since he erroneously translated the word as "Thus also." These are but two instances of numerous such setting aright of false notions.

The introduction contains a comparative study of the Bhashyas of Sankara, Ramanuja and Nimbarka. The short note on Adhyasa or Superimposition enhances the value of the book. The Sanskrit of the transliterated words, if added, would have

been desirable. The get-up of the book satisfies Charles Lamb's desideratum of a volume." We are sure that this book is a most distinct acquisition to the philosophical literature.

R. Mahadevan.

My System of Physical Culture Treatment by Major P. K. Gupta, I. M. S. (Retd.) Price Rs. 12. Published by the Author, 8-4 A. Kirti Mitra Lane, Calcutta.

Though the system of physical culture treatment cannot be said to be unknown in India, that knowledge is getting more and more confined to the Hata Yogis, most of whom are recluses and whose knowledge therefore becomes practically useless to the outside world. It need hardly be said that mere book knowledge of Yogic practices is no good whatsoever. One of the chief difficulties in this matter is to properly study the anatomical subdivisions of the human body and its physiology as described by the ancient Hata Yogis, for in this respect even the Ayurvedic system of treatment which is commonly practised in India seems to bear no analogy to the former. Appreciating this, Major Gupta has based his work on modern anatomy, physiology and pathology as accepted by the West. He has fully utilised his experience as an athlete of 40 years and a qualified medical man of nearly 3 decades while dealing with the treatment of the several ailments by physical exercise and regulation of diet. The book is broadly divided into two halves. The first, the introductory portion deals with the actiology of diseases and preventive or prophylactic treatment in general, and the central theme of the author herein is that the administration of the drugs is not the only process to remove the cause and symptoms, but other processes as regulation of diet, regulated physical exercise, massage, bath, etc. are applicable and useful. The second half deals with particular diseases and their treatment according to the author's above-indicated method. Several simple nature cures, very common and of such startling simplicity, are suggested that the book throughout is interesting even to the lay reader. The book contains numerous photographs illustrating the several kinds of massages, baths, exercises etc. advocated by the author. There are also several photographs of persons who are said to have been benefited by the author's treatment with their credentials as well. Indeed, this sumptuous volume, printed in art paper and very well got up, provides substantial fare to the earnest reader and will amply repay careful study. It is a book which one likes to keep on one's table for constant reference—which one doesn't make bold to lend !

Life of Gopal Krishna Gokhale. By The Rt. Hon'ble V. S. Srinivasa Sastri. The Bangalore Printing and Publishing Co., Ltd., Mysore Road, Bangalore City. Price Re. 1.

Most of us were for long expecting the Rt. Hon. Sastri to give to the world a detailed biography of Gokhale. He himself makes a reference to this (page 42). He pleads guilty to the charge that he had not performed this most necessary duty but tries to exculpate himself by offering the poor comfort that these lectures "may, God willing, form the foundation, if not for a full-blown biography, at least for another course of extended extension lectures ....." We would be glad to hear any number of lectures from Mr. Sastri, but we would at the same time insist, with the greatest possible respect, that he should, before it is too late, put forth the greater work, for who is there more qualified than himself to write about the great Gokhale? So much has been said not with a view to point out anything disparaging of this edited edition of three lectures wherein is summarised the remarkable events of a crowded life. Every page of this book shows that the subject is in the hands of a master artist. Mr. Sastri, with a fairness all his own, presents both sides of any action of his hero. In the comments he makes he keeps back expressions of his own admiration and veneration; but through a clever process of ratiocination makes his hearers instinctively feel that his master was right and his word was the last word on any given subject. Though the orator's persuasive eloquence leaves in the minds of his hearers that sense of righteousness in whatever Gokhale did, one cannot be so sanguine as Mr. Sastri seems to be, of the suitability of Gokhale's political methods for all time to come. But that is a difficult matter. We have to look to only so far as the book goes. We wish that all students and also leaders of public life study these lectures over and over again and see and realise what is meant by "the other side of the thing."

M. S. K.

The Permanent Settlement Vindicated. By Narendranath Sanyal. Published by the Author, 99, Upper Circular Road, Calcutta.

At a time when the folly of the Permanent Settlement is held as an axiomatic truth, the presentation of the case from the opposite party is quite welcome and such presentation, if clearly and powerfully done, might well serve to give tone and point to future discussions. This booklet, as the title indicates, is an attempt to vindicate Regulation 1 of 1793, and the subject being a much maligned one, deserves more than cursory notice.

The impression one gets after going through the work is that the seriousness with which the new ministries, pledged to the abolition of the Permanent Settlement, have set about their business of agrarian reform, has thrown the author into desperation. On a misconception, arising out of a defective deduction from hypotheses, the author has worked himself into a fury which courses through diverse fields until finally it descends with torrential force on the Socialist—and Socialism is the capitalist bull's red flag. The author firmly believes that "the very idea of taking any action to interfere with the Permanent Settlement or to get the Regulation No. 1 of 1793 repealed, would be the first steps to communism." Evidence of this misconception could be found in all the arguments brought forward by the author. By repeated mention the conviction grows—so that, by the time he gets to the end of the work, the reader is led to understand the author's contention as being that the repeal of the Permanent Settlement, ipso facto, sets Socialism on the throne. The clearing of this misinterpretation eases the whole situation and one is ready to keep company with the author to examine the other side of the picture in a dispassionate way.

Much irrelevant matter has been discussed during the argument, which only destroys the unity of the theme. The author, for instance, discusses the end of the State. While one agrees with the author in this matter, one fails to see any vital connection between this subject and the topic on hand. Likewise the author's reference to constituent assemblies which brings to his mind only that Babel of tongues—the French Constituent Assembly after the cataclysm of 1789.

So much has been said, not in disparagement of the author's attempt but because, like the author, we realise the seriousness of the question and the need for clear thought. The author rightly reminds us that the claims of the Zamindar also have to be considered before final decision on the question is arrived at.

A more careful arrangement of matter is needed to make the argument effective. Also, the printer's devils are too numerous for a booklet of about fifty pages, not to speak of the occasional lapses in the matter of style. We hope more attention would be paid to these aspects in the next edition.

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S. V.

Men of to-day Series Book ii, Leon Trotsky Book iii, Mahatma Gandhi. By H. R. Aiyer. Published by C. S. Raja and Co, Baroda. Price As 4. each.

These two small books, each of 46 pages deal respectively with the lives of two great living personalities of the world. The aim of both is the amelioration of the poor but to reach this goal they follow the two widely divergent paths of stormy revolution and non-violence. These two sketches give but some of the main incidents in the life of these great men, but hardly bring forth their ideals and aim in life.

So far as they go, they form matter for interesting reading for one who knows something before, about these men. But they are insufficient to make any impression on one who reads about them for the first time. The sketch of Trotsky does not at all tell us or even refer to, what the struggle is about in Russia, and so also, that of Gandhi makes but a passing reference to his philosophy of Ahimsa, Truth and Non-violence, and it makes no mention at all of his favourite items as the promotion of Khadar and removal of untouchability, and of what he is fighting for in India. Again, while a page is devoted to Gandhi's married life, and mention is made of even the incident that happened on the night of the death of his father nothing is said about his later vow of Brahmacharya expiatory, fasts etc. As a book intended to be placed in the hands of the young children the incident could well have been omitted, for one is not sure what impression this will throw in their minds without the mention of that vow of supreme self control.

The books are written in direct readable style.

The Book World. Editor: S. Viswanathan, 368, Esplanade, Madras. Single copy As. 4. Annual Subscription Rs. 2—8—0.

This is a very useful addition to our periodicals. Nowadays, there is a spate of books published every day so that the discriminating reader has to wade through a hundred worthless books to get at the right one. He spends more time in selecting the right book than he does in reading it. This journal, by means of detailed reviews, proposes to "serve as a signpost to every book lover in the labyrinthine world of new books". The list of newly published books and forthcoming publications given at the end will be of immense use. We wish our contemporary a long life of useful service.

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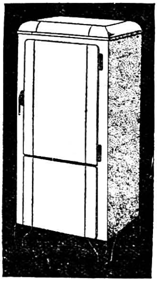

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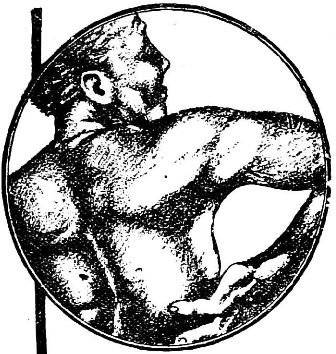

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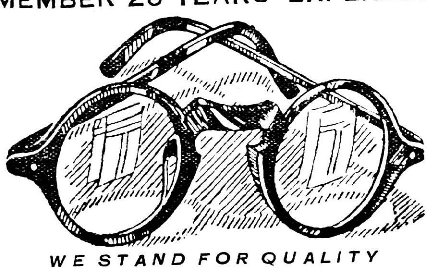

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